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No. 5.

HOW THE PONTIFF SPENDS THE DAY.

Description of the Routine of the Vatican for Twenty- four Hours.

HIS HOLINESS' GREAT INDUSTRY.

He Has a Pet Vine and Loves His
Roses—Centra, His Devoted Body
Servant—In the Citta Leonina Tow-
er Leo XIII Seeks Solitude.

The Pope's day begins at 7 o'clock, alike in summer and winter. At that hour Centra, his faithful body servant, unlocks the outer door leading to his master's bedroom. It is the valet's duty to fasten this door at night after His Holiness has retired. Thus the Pope during his sleeping hours is practically a prisoner. The key of his bedroom door, however, Leo XIII never trusts to any one; it is locked at night by himself and the key never leaves him.

As soon as the Pope is dressed in his white woolen cassock and wadded silk gown he recites the prayers before Mass at a priedieu in his bedroom, passing directly afterward into an adjoining apartment which has

been arranged as an oratory. Here he is robed in the necessary vestments by his two private chamberlains, Mgr. Cogiano da Azevedo and Mgr. Bisletti. Mass is then celebrated.

The service usually lasts about three-quarters of an hour, after which the Pope returns to his bedroom, where Centra brings him a cup of coffee and a roll, which constitute his master's breakfast.

THE POPE'S BODY SERVANT.

A word about Centra. He is a person of the greatest influence at the Vatican. The Pontiff relies on him implicitly, and his trust is well placed. They say in Rome that Centra is more powerful than the whole Sacred College. For more than fifteen years he has been a most faithful servant; so necessary is he to the Pope that the whole palace quickly becomes aware of Centra's absence or indisposition, since things begin to go wrong.

A year ago this faithful attendant had a sharp attack of Roman fever, and was ordered a change of air by the Pope's physician. The Pontiff gave his permission only on condition that Centra should return to Rome every fifth day, in order that he should shave him—a task which His Holiness would not trust to the best barber in Rome.

When the Pope intends to give

public audiences—there are scores of pilgrims in Rome every day in the year—he receives them in the library, after his frugal breakfast. The private apartments of the Pope are situated on the first floor of the Vatican, near the grand hall of Clement VIII. The approach to these apartments is calculated to impress even the most indefatigable globe-trotter. The famous Swiss Guards stand or sit about the immense vestibule in picturesque groups, while the scarlet clad bussolanti and violet clad chamberlains cross and recross the Salle de Susses on their way hither and thither from the adjacent Salle des Bussolanti. The effect of the whole presents a most magnificent color scene. Those who have an audience with the Pope being duly assembled in the library, the Pontiff enters supporting himself by a long table in the middle of the room.

THE POPE'S PERSONALITY.

His frame is bent and meager. His personality is spiritlike. In a wonderfully musical voice—the Italian voice—the Pope talks for some minutes to each guest, asking his name, his country and the history of his family. His memory is marvelous. He has been known to recall the faces and names of ordinary visitors who have had audiences with him years before. He is unattached to Americans, and talks to them of

the great men of their country and its historical events. After receiving the Pope's blessing the visitors withdraw, and he then retires to his study, where the greater part of his work is done at a small writing table, beneath a canopy.

Here he writes busily all the morning, using both hands—the left grasping the right to still its nervous trembling; in this way sheet after sheet is covered with a peculiar, pointed but entirely legible chirography. His way of working is very methodical. He makes notes for his encyclicals every day on small slips of paper, which he puts into a drawer; these notes are afterwards revised, cut and elaborated in accordance with later reflection. These manuscripts are always written in Latin—a language in which Leo XIII is as thoroughly at home as he is in Italian.

During the morning Cardinal Rampolla, the Pope's Secretary of State brings His Holiness the political news of the day, and this is duly discussed and arranged. Twice a week, on Tuesday and Friday, the household accounts are gone over and paid from a coffer.

The household expenses at the Vatican are enormous, one authority estimating them at \$5,000 a day. But when the immense number of Cardinals, chamberlains, servants and retainers who live within the walls of the palace is considered, the sum does not seem unusually large.

At midday audiences are given to crowned heads or other distinguished personages. If the visitor is a sovereign, the Pope receives him in the throne-room, surrounded by Cardinals, who retire as soon as the potentate has been presented. The etiquette of the Vatican is very elaborate and formal, in fact far more rigid than that of many of the smaller courts of Europe.

A luncheon of the simplest fare is served at 1 o'clock, the menu consisting chiefly of eggs. After this repast the Pope takes the air in the gardens of the Vatican in a carriage. Escorted by two gendarmes and preceded by an officer, the equipage slowly makes its way through the long oak-bordered walks till it reaches a cascade overlooking St. Angelo.

Here the Pope alights, and leaning on the arm of his chamberlain, inspects a vine planted by himself at the foot of the Citta Leonina tower. He gathers the fruit with his own hands, and last year it yielded a fair quantity of wine. Next to this vine the Pope loves his roses.

WHERE HE SEEKS SOLITUDE.

The Pontiff spends the greater part of his day in the Citta Leonina tower, reserving the upper story for himself. No one is allowed to enter this room. Here at least the Pope can work and think undisturbed. This rule has been relaxed in favor of but one person, Ugolini, the painter, whom the Pope holds in high regard. It is said that the artist won the Pontiff's favor by discreetly avoiding the Pope's great resemblance to Voltaire in painting the famous "Ugolini portrait." This resemblance is His Holiness' special aversion.

Despite his advanced age, Leo XIII works industriously at all times. The hot afternoons of the Roman summer find him working in the upper room of the Leonina tower, unmindful of malaria or other plagues of the summer season in Rome.

With sunset Leo returns to the palace. As the day is fading the chairbearers, in their scarlet liveries, appear at the door of the tower and carry him back to his carriage, and thence through the Raphael chambers to his private apartments. After reciting the rosary with one of his prelates, the Pope again resumes work at his writing table and writes until Centra attends him to bed.

The "Intention"

The Apostolate of the Press is the "intention" prescribed by the Holy Father for the League of the Sacred Heart during the present month. As Mr. Randall, the Southern Catholic writer and poet, suggests, if the Catholics of America would work for the promotion of their press in addition to praying for it, wonders might be easily accomplished. In this case the most practical form of prayer is substantial recognition and encouragement.—Catholic Universe.

GOING BY THE MAP.

A Protestant Minister Finds the Footprints of Jesuits and Franciscans.

There seems to be an impression abroad that the new world was discovered and explored and settled exclusively by Baptists and Presbyterians and Methodists. I look at the map, at the names of towns and rivers, and conclude that the impression is a mistake. There are French and Spanish names scattered thickly on the surface of these States, especially along the lakes and rivers. Look along the banks of the Mississippi. I remember St. Cloud, St. Anthony, St. Paul, La Crosse, St. Louis, St. Charles, Cairo (evidently some Egyptian has been along there), Baton Rouge, New Orleans.

Look along the Illinois river. I have heard the conductor say, "La Salle; twenty minutes for dinner." It is a slight memorial to a great planter of a New France in the new world. Almost without exception, whenever you think of a poetic, musical name of a town or river or mountain, the name is Indian, or Spanish, or French. "Baldwinsville" is strictly English and Protestant. We are quite sure who it was that christened mountains "Sangre de Christo." "Dolores" and "San Miguel" and "San Luis," "sunny San Luis," are significant. The footprints of Jesuits and Franciscans are plain on the map. The places they named are where their campfires burned. Bancroft (not the San Francisco concern) puts the priest before the soldier and the trader. He says: "Not a cape was turned, not a river entered, but a priest led the way." Often all the bread he had was for consecration, all the wine he had was for the communion cup—Rev. Myron W. Reed

Sadliers' Directory.

We have received from the Catholic Art and Book Company, 723 Market street, a copy of Sadliers' Catholic Directory, Almanac and Clergy List for 1896. It contains full official reports of all dioceses in the United States, Canada, Ireland, England, etc. and is a valuable book. All the clergy, religious and others should send to the above address and procure a copy.

THE LEAGUE OF THE CROSS CADETS' CAMP.

Our article in last issue, advocating a general camp of the League of the Cross Cadets, has attracted a great deal of attention. We find that the members of the League are anxious, and their many friends will be more than pleased, to see the general camp of the League of the Cross Cadets inaugurated this year instead of waiting for future years. It is the expectation of all that the camps in future will be features of the League, and it is the consensus of opinion of the friends that the sooner this move is inaugurated, the better.

We, ourselves, heartily favor taking hold now and making this year a general camp and making a success of it. The enthusiasm displayed at the competitive drill at the Pavilion a few nights ago, and the hearty endorsement which was given by the friends, indicate plainly that now is the time to take hold of the movement for a general camp.

Co. I, as mentioned in our last issue, has already arranged for its camp at Agua Caliente on the Sonoma branch of the San Francisco and North Pacific Railway. A prettier spot, and one better adapted to the boys, could not be selected, nor one more satisfactory to their friends. It is so easy of access, and the fare is so low, that all of their friends will have an opportunity to visit them in camp, and at the same time enjoy a delightful outing.

This year the San Francisco and North Pacific Railway Co. has put on double daily service to the Sonoma branch. There are two trains a day from San Francisco to Agua Caliente—one in the morning and one in the afternoon, and two from there to San Francisco—one in the morning and one in the afternoon. It is but a short ride.

We sincerely hope that those actively engaged in the interests of the League will take hold of this movement and make a great success of it, as they did the drill at the Pavilion.

Thursday, May 14th, the Ascension of our Lord, is a holy day of obligation.

SWEET CHARITY.

FOR THE CHURCH BULLETIN.

She knelt there, poor creature, her four little ones about her, and prayed.

Who can guess the import of that silent prayer? Perhaps after further comment on appearances, my reader, you will be better able to surmise what it may have been, and, like the writer, see the prayer answered.

They were poor; this was evident from their scanty and shabby clothing, and from the careworn expression of the mother's face. The children, especially the youngest, seemed impatient and fretful, and who knows that it may not have been from hunger!

She knelt near the main altar; in the back of the magnificent church knelt a white-haired old gentleman, one of——'s wealthiest and most respected citizens, and also one of its most pious and charitable men.

Finally the baby became so impatient that the mother prepared to leave. As the little family passed down the aisle the elderly gentleman quietly slipped something into the hand of the eldest child, who, with a look of surprise, passed it to her mother.

My pen fails me! I would that I could, in fitting language, describe the gratitude portrayed in the poor woman's face, as she vainly endeavors to express her thanks to her benefactor.

What does he do as she thanks him? He repeats earnestly: "Pray for me; pray for me." The mother and children kneel once more, now at the back of the church; and could we but measure the value of their prayers, and witness, with spiritual eyes, the poor woman kneeling before the throne of Him Who said that what we give to the poor we give also unto Him, we would certainly see a touching and beautiful sight, for her soul was certainly praying for her benefactor.

May I venture to say that I believe the humble prayers of this poor woman were worth more than all his

gold to this charitable and pious gentleman?

This little incident, which I have so poorly described, took place one Saturday afternoon some few weeks ago. M.

A NOTED MISSIONARY.

Rev. Francis Barnum, S. J., who has for five years been a missionary in Alaska, has issued a pamphlet and circular containing translations of portions of the Catholic Catechism into the Eskimo dialect of Alaska, known as Inuit.

The parts translated include the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Ave Maria and the *Præcepta Ecclesiæ*.

Father Barnum has been working for some time upon a grammar of the Eskimo language and a translation of the whole catechism.

Since last September Father Barnum has been in the east collecting contributions to aid the Jesuit missionaries in the work which they have been carrying on in Alaska. He is now coming westward, and will leave this city for Alaska about the first of June.

No Union, But Also No Hostility.

Catholics favor the co-operation of Church and State, whereby the two separate powers work together where their spheres touch, for the greater spiritual and temporal welfare of the people. They, therefore, see no reasonable objection to State aid for public charities. The State ought to support the dependent classes. If the Church can do the work cheaper and better than the State, why should not the State accept the services of the Church? There is no union of the two powers. They remain distinct. They simply assist each other for the good of the greatest number.

No union, but co-operation. No union, but also no hostility!—Catholic Columbian.

Crystal Baths.

The Crystal Baths, foot of Mason street, North Beach, is the place to get a bath or take a swim in pure salt water. Read their advertisement and give them a call.

PACIFIC CALENDAR
Catholic Church Bulletin.

PUBLISHED MONTHLY BY
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 CHURCH BULLETIN can be purchased at any
 of the news stands throughout the State,
 as they are supplied by the San Francisco
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STICK A PIN HERE.

The last census reports that the Catholics are the largest religious denomination in the country. It is shown that for over six millions of people they have 6,012 priests; or one priest, including bishops and monks, for each 1,027 Catholic people in the United States. The Baptists have two million members and 15,401 ordained ministers, or one minister for every 139 members. The Methodist Episcopal Church numbers a little over a million and a half. They support 9,261 ordained ministers, or one to each 181 members. The Presbyterians have a minister to care for each 117 members. Every 107 Congregationalists have a minister to keep them in the straight and narrow path.

A DEBT TO GOD.

Bishop Seymour says: "I advise, and I know that my advice echoes God's will, set apart a certain proportion of your income as due to God. It ought not to be less than a TENTH. A tenth was enjoyed under the law; it ought not to be less under the Gospel. Pay whatever you devote to God as THE FIRST MOST IMPERATIVE of your debts. Never cease to pay this debt while you live."

Aims Low.

Dr. Hatch, of Berkeley, says the singers of the church choir should be as pure as the Ministers of the Gospel. From such a standard of morals as these we can only say: Oh! Lord, deliver us.

THE A. P. A.'S.

When you see it in an A.P.A. paper you may know it is not so.—Church Progress.

The A.P.A. lunatics are opposed to the discovery of America since they learned that Columbus was a Catholic.—Western Watchman.

It has been suggested to the Navy Department authorities that it might be well to whitewash the ocean and paint the seaweed red.—Washington Dispatch.

Why not impeach the head of the Agricultural Department for having allowed the grass to grow green?

The latest performance of the A.P.A., showing its interest in the proper color for the outfit of our navy, reminds us that now is the proper time for that organization to protest against nature painting the earth green.

It was said that a militia company was organized just before the war at Bungtown, Ohio. It was called the Bungtown Riflemen, and the by-laws consisted of two sections—namely:

"Article First—This company shall be known as the Bungtown Rifles.

"Article Second—In case of war, this company shall be immediately disbanded."—Louisville Eve. Post.

A non-Catholic journal, the Washington Sentinel, pertinently asks:

"Suppose Mr. Cleveland had been a Catholic and addressed officially a Catholic, as he did the other day a Puritanical mass meeting? Where would he be 'at' now?

A hundred thousand A.P.A. coyotes and ten thousand ministerial hyenas of the Mad. Peters and the Ananias Q. C. stripe would be feeding on his remains!!

There are serious as well as humorous incidents, nay, even fatalities, in the current history of the A.P.A. Two of them were reported from Louisville, Ky., on Tuesday. A young German laborer committed suicide when about to marry a Catholic girl he found that he had taken an A.P.A. oath by which he obliged himself not to do so. Lucky girl. And Gov-

ernor Bradley attempted political suicide by secretly "dickering" with the A.P.A., going to two of their lodges to get votes for himself in the St. Louis Convention, and being found out, much to his confusion. Lovers and politicians should let the A.P.A. alone.—Catholic Standard-Times.

NOT A SINGLE MIXED MARRIAGE.

Rev. Henry Stommel delivered a series of seven sermons on "The Sacrament of Marriage," towards the close of 1894 at St. Alphonsus' church, Philadelphia. In these discourses he advanced arguments against mixed marriages. A few Sundays ago, after reading the gospel relating to the marriage feast in Cana, Father Stommel announced that not one mixed marriage had been performed at St. Alphonsus' during the past year.

PICNIC AT EL CAMPO.

Leo Council, No. 13, Y. M. I., is making ample and elaborate arrangements through its various committees to hold a grand outing and picnic at El Campo May 27th. A special steamer will be chartered for the accommodation of members, their families and guests. El Campo is the prettiest place for picnics. Societies should make arrangements to go there as soon as possible.

Rev. Peter C. Yorke will deliver a lecture for the benefit of the Relief Fund of the City branches of the Catholic Ladies' Aid Society at Metropolitan Temple Tuesday evening, May 5th. Tickets may be secured from the Grand Secretary, 1170 Market street, corner Taylor, room 75, from 11 A. M. to 4:30 P. M. daily, or from members of the organization.

A Minister's Conclusion.

Rev. Thomas Dixon Jr., a Protestant minister, has published a book with the suggestive title, "The Failure of Protestantism in New York." Mr. Dixon has come to this solemn and startling conclusion: "This town could not be held from the devil twenty-four hours if it were not for the Catholic priesthood." This is the most eloquent statement ever made by Mr. Dixon.—The Republic.



A NOVENA

IN HONOR OF THE

Immaculate Conception of the
Blessed Virgin Mary.

1.

Immaculate Virgin Mary, we bless God and rejoice with Thee, for the glorious privilege of Thy Immaculate Conception, which filled Thy soul in the first moment of Thy creation with the gifts of the original justice. O Immaculate Virgin, look down upon us and help us to preserve in our soul the grace of our spiritual regeneration. Hail Mary.

2.

Immaculate Virgin Mary, we bless God and rejoice with Thee for that singular purity which adorned Thy soul, from the first moment of Thy existence, and which preserved Thee from the bondage of sin. O Immaculate Virgin, look down upon us, and, taking us under Thy protection, never allow us to lose the friendship of God. Hail Mary.

3.

Immaculate Virgin Mary, we bless God and rejoice with Thee for having been chosen among all women, to crush the head of the infernal serpent, and win the first victory over the power of hell. O Immaculate Virgin, look down upon us, and protect us against the snares of the evil one, that we may never become his slaves. Hail Mary.

4.

Immaculate Virgin Mary, we bless God and rejoice with Thee, Who, on the day of Thy Immaculate Conception, didst rise, like the morning star, to announce the overthrow of the kingdom of Satan and the coming of the kingdom of Jesus. O Immaculate Virgin, look down upon us, and

pray for us, that we may all enter into the kingdom of Thy Son, Jesus. Hail Mary.

5.

Immaculate Virgin Mary, we bless God and rejoice with Thee, Who, by Thy Immaculate Conception, didst become the dearest object of the divine complacency, the brightest ornament of the Church and the honor of our race. O Immaculate Virgin, look down upon us and ward off from us the evil of mortal sin. Hail Mary.

6.

Immaculate Virgin Mary, we bless God and rejoice with Thee, Who wert destined to be our second Eve to restore to us what we had lost through the fall of the first, and thus become the Mother of Christians. O Immaculate Virgin, look down upon us and pray for us, that, abiding in grace, we may ever be Thy children. Hail Mary.

7.

Immaculate Virgin Mary, we bless God and rejoice with Thee, Who pre-redeemed by so wonderful a grace, didst lay in Thy Immaculate Conception the foundation of Thy most exalted sanctity, which made Thee worthy of the Divine Maternity. O Immaculate Virgin, look down upon us, and pray for us, that, leading a pious life, we may become the heirs of the eternal happiness. Hail Mary.

V. In Thy Conception, O Virgin, Thou wert immaculate.

R. Pray for us to the Father, Whose Son Thou didst bring forth.

LET US PRAY.

O God, Who, by the Immaculate Conception of the Virgin, didst prepare a worthy habitation for Thy Son, we beseech Thee, that, as in view of the death of that Son, Thou didst preserve Her from all stain of sin, so Thou wouldst enable us, being made pure by Her intercession, to come unto Thee. Through the same Christ our Lord.

† P. W. RIORDAN,

Archbishop of San Francisco.

Saturday, May 23, the Vigil of Pentecost, is a fast day; and Wednesday, Friday and Saturday, May 27, 29 and 30, are ember days.

CATHOLIC LADIES' AID SOCIETY

Hotel del Mar, Santa Cruz, will be open for guests May 15th. Special rates for members of Societies and families. For full particulars apply to Manager Hotel del Mar, Santa Cruz, Cal., or 1170 Market street, room 75.

Quarterly Report of Society is due May 18th.

Branch No. 10, St. Joseph's, will visit Almshouse and City and County Hospital during the month of May. Papers and magazines gratefully received for these institutions.

PROMOTING PURITY.

Purity brings us nearer to God, and in these days when the sin of impurity runs riot through all classes of society, it is well that Catholics should provide themselves with the shield of Prayer against this predominating passion.

The Church opposes vice by inculcating virtue, and she banishes sin by instilling devotion into the hearts of all her children. In this way she guards the purity of her youth by recommending to them the daily recital of the following

PRAYER

To the Blessed Virgin Mary During the Month of May.

My Queen and my Mother! to thee I offer myself without any reserve; and to give thee a mark of my devotion, I consecrate to thee, during this day, my eyes, my ears, my mouth, my heart, and my whole person. Since I belong to thee, oh, my good Mother! preserve and defend me as thy property and possession.

ASPIRATION IN ANY TEMPTATION.

My Queen and my Mother! remember that I belong to thee; preserve and defend me as the property and possession.

San Francisco Business College.

The San Francisco Business College, 1236 Market street, this City, is the leading Business College in the State. Read their advertisement in this paper and call and see them.

Your Easter Duty.

If you have not made your Easter Communion remember that the last day for fulfilling this obligation is Trinity Sunday, May 31st. Do not wait for the last day, make it now.

CONSECRATION TO MARY.

FOR THE CHURCH BULLETIN.

Sweet Mother, kneeling at thy throne
We raise our hearts to-day,
And hail with holiest love and joy
Thy cherished month of May.
Oh, lend to us thy kindly light,
And lead us 'neath thy sway,
That never from the path of truth
Thy faithful clients stray.

Thou loveliest of the virgin train
Who virtue's pathway trod—
The spouse of the Eternal One—
The Mother of our God—
Oh, gentle Queen, so pure and fair,
As subjects loyal, true,
We gather round thee now to pledge
Our fealty anew.

May we, beneath thy standard blest,
Most faithful ever be
To truth, to justice, and to right,
And, Lady, unto thee.
Oh, guide us with thy helping hand,
And plead thy Son Divine
That He may with His graces rare
Our victor's wreath entwine.

Plead, gracious Sovereign, for thy
band,
All blessings from above;
Obtain the gift we humbly crave,
By thy maternal love.
Oh, pray that, life's stern warfare
o'er,
In Heaven's bright endless day,
With thee, our Queen, our Mother,
mild,
We may rejoice for aye.

MARY C. NUGENT.
Santa Clara, Cal.

Exceeded Human Endurance.

We have always counseled forbearance and patience on the part of Catholics toward such creatures as "Ruthven", Margaret Shepherd, and Slattery. We have asked our Catholic citizens to let them severely alone. But we have been forced to confess, when impulsive outbreaks have occurred, that the provocation was great, and that the measure of human endurance had been exceeded. The Republic.

Elastic English Law.

A Catholic priest in Canada has been sentenced to jail because he refuses to divulge the secrets of a confessional. A London physician, Dr. Playfair, has just been ordered to pay a judgment of \$60,000 for divulging professional secrets. It is English law in both places, but it doesn't seem to agree.—Memphis Catholic.

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**ORIENTAL RUGS**

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SAN FRANCISCO.

WHO ARE REAL CATHOLICS?

The Church suffers not a little in the estimation of many good people for the lack of discrimination between those who are and those who are not Catholics. Who are Catholics, is by no means a superfluous question. There are many so-called Catholics who have no real claim to the name. No one is entitled to the name of Catholic unless he be a practical Catholic. The Church is a living organism, and she bestows Catholic life upon those only who are in communion with her and her means of conveying this life is the sacraments. These are the only channels of her life, which is grace.

Unless, then, a man frequent the sacraments—in other words, is a practical Catholic—he cannot be said to be leading a Catholic life, and therefore has no title to the name Catholic. Faith alone is not sufficient; faith without works is a Protestant, not a Catholic, doctrine.

A man who believes in the Church and does not practice what she teaches and prescribes, is impractical and illogical, and his faith alone will not save him, nor does it entitle him to Catholic communion. He is cut off from the life of the Church and is not to be accounted Catholic. Many a recreant enjoys the name of Catholic, and his misdeeds are immediately placed to the account of the Church. "This is your Catholic!" is sneeringly remarked by infidel and Protestant. But the fact is, that man is not a Catholic, nor does he in any sense represent Catholicity. He is no more Catholic than the sneerer himself. It is unfair and unjust to the Church to class such a man as Catholic, and then attribute his failings to the faith, which he never practices.

HAS REMOVED.**THE HIGH CLASS**

tailoring firm of J. H. Tobin & Co., after 29 years sojourn at the Occidental, has removed to spacious apartments in the Crocker Building, Rooms 4 and 4A, where they will be pleased to meet their old friends.

Special Notice.—If any of our wealthy Catholics wish to do good work let them send a limited number of these three books, namely, *The Faith of Our Fathers*, *The Catholic Belief*, *Catholic and Protestant Countries Compared*, to our office, and I will guarantee to place them in the hands of our dissenting brethren.
A CONVERT.

HOUSE AND LOT FOR SALE.

In Larkspur, Marin county, five miles this side of San Rafael. House contains nine hard-finished rooms, bath, hot and cold water; stable, and lot about 80x175. Larkspur is a station on the narrow-gauge railroad; there are fine roads to Mill Valley, Ross Valley, San Rafael and other places. Also salt-water bathing, fishing and hunting. Only \$500 cash, the balance payable monthly, the same as rent.

F. L. McCORMICK,
Real Estate Dealer,
83 St. Ann's Building.

THE CATHOLIC WORLD,

A Finely Illustrated Magazine,
Able Edited by the Paulist Fathers.
Single copy, 25 cents; by the year \$3.
Published Monthly.

Office of the Catholic World,
120 West Sixtieth St., New York,

Convenient Aprons.

There are aprons and aprons; aprons of lace, ribbon and embroidery, very pretty to look at; aprons of gingham with plain hems, very useful, and aprons both useful and decorative. To protect the dress properly the apron ought not

**HIGHLY COMMENDED APRONS.**

only to be of good length in the skirt, but cover, also, the front of the dress waist. When provided with a pocket or two, the value of the apron is considerably enhanced to the wearer. The aprons here commended are furnished with bibs that come up well over the shoulder, and also with pockets. These aprons may be made quite plain or with needlework decoration, as suits the convenience of the wearer.

Fashion Echoes.

Grenadines are to be much worn.

Linen duck comes in all colors and will be used again for the coat and skirt style of dress.

Taffata silks remain fashionable.

The perforated lawns in delicate colors will be much worn this summer, especially for waists.

Ribbons will be much used on summer gowns. Velvet ribbons will trim the heavier fabrics and Dresden and gauze ribbons the others.

Conspicuous colors and striking effects seem to be the tendency of fashion just at present.

For the present jackets are cut short and in godet shape.

Little boys of 2 and 3 years wear dresses made with a long box plaited waist, with a short kilted skirt sewed on, and a wide sailor collar, cuffs and belt of heavy embroidery make up the finish.

The tailor made girl delights in a chatelaine bag of tan pigskin with enameled silver mounts.

Joe's Maps.

Little Joe had been amused by some maps of the constellations. The next morning he asked, "Mamma, may I have those maps that came down from heaven?"—Youth's Companion.

SYRUP OF FIGS**ONE ENJOYS**

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

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SCHOOL DRESS OF SERGE.

finish to the neck and yoke; also to cuffs and shoulder frills. These latter should, when made and trimmed, be tacked to the upper part of the sleeves, which are of the old fashioned coat shape, but rather larger at the top, and both must be inserted in the armhole together. For a girl of 10, $4\frac{1}{2}$ yards of 45 inch serge and $2\frac{1}{2}$ of silk bengaline will be required. The yoke may be of the same material as the dress when so desired.

Teach Children Self Reliance.

A baby should be early taught self reliance and how to shun danger. When it begins to crawl, it quite understands a firm "No, no," and will generally mind it. A child kept always in arms and never laid down to stretch itself will be very slow to stand or walk. Very often children 3 and 4 years old cannot be trusted near a flight of stairs, while younger ones can go up and down safely because they have been shown how. If taught to turn round when they approach the stairs and slide themselves down from step to step, or how to clamber up on hands and knees, there will be hardly any accidents.

The development of babies is often hindered by want of self control in those about them, for courage or cowardice may be taught by example. If a mother shows nervousness when her child begins to walk alone, it speedily becomes timid, and perhaps gives up the attempt for some time. If baby is excessively sympathized with and pitied when it meets with a trifling bump, it will cry and fret, but when the hurt is

really trifling it should be exhorted not to mind and not to cry and very soon learns the lesson.

INSTRUMENTAL MUSIC.**A Creed Suggested In Music For Pupils Desirous of Success.**

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I believe that music is essentially a message from the composer, or a picture painted in tones. I will try to play it as if I knew what the message was, or as if I had the picture in mind—in other words, will play it with expression.

I believe that the pedal may be used at any place in a composition where the effect is improved by so using it. These places will be where there is a tone of melody to be held after the fingers are taken off it (in order to do something else), or where it is desired to improve the resonance of the pianoforte. When I haven't any reason for using the pedal, I will leave it alone, for few things are more objectionable than the absent-minded lingering upon the pedal which we often hear from badly taught students.

Inasmuch as music is a message, or a picture, from the imaginary world of the ideal, it follows that there must be great differences in the quality of pieces of music, according to the mind in composers, and according to the especial mood of a composer at the moment of writing some choicest work. And it shall be my endeavor to know as many as possible of these pieces of music best worth knowing, and when I know them, to play them with all possible appreciation and in such a way as to induce my hearers to love them and enjoy them.

A curious feature is presented by the college and university magazines of the time. About two-thirds of their space is devoted to athletics. Perhaps that is better than dimming the eyesight with Tiglath Pileser and Chaldean antiquities.

Pope Leo, Bismarck, Gladstone and Queen Victoria have been able to live and thrive even through the grip and terrible weather of March, 1896. This shows there is life and plenty of it in all these esteemed old people yet.

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Regrets Having Made an Unwarranted Statement Reflecting Upon the Church.

A year or more ago that highly imaginative novelist, H. Rider Haggard, published a story that contained a calumny against the Catholic Church. Commenting in a foot-note on an incident in his novel, Mr. Haggard declared it was a Catholic Church custom to wall up nuns in convents. Many persons, notably Father Thurston, an English Jesuit, proved that such a terrible punishment was never inflicted. A new edition of Mr. Haggard's novel contains an acknowledgment by the author of the criticisms to which his allegations subjected him. He cancels the objectionable passage altogether, and offers the following explanation. After quoting the words which so naturally gave offense, he says:

"The statements therein contained have been made the subject of much public dispute. Those who question their accuracy allege, among other things, that the bodies spoken of were taken from graves and exhibited in the museum at Mexico, not as a testimony to the terrors of the inquisition, but to exemplify the conservative effects of soil and climate upon the human tissues. The author, therefore, withdraws the note and expresses his regret that in all good faith he should have set down as facts that which has been proved to be a matter of controversy."

Authority Among the Sects.

In the matter of authority non-Catholic communities are on the horns of a dilemma. If they set up an authority they must inevitably reckon on dissension, while if they reject the principle they are doomed to a barren life or a lingering death from inanition. Yet it is this same principle which in the Catholic Church produces vitality as well as unity.—Freeman's Journal.

The Reason.

Archbishop Ryan is always felicitous in his tributes to great Americans, probably for the reason that few Americans are more patriotic than himself.—The Republic.

CATHOLIC CHURCH BULLETIN

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ODDS AND ENDS.

WRITTEN FOR THE CATHOLIC CHURCH BULLETIN BY HARRY J. S.

Vice stings us, even in our pleasures, but virtue consoles us, even in our pains.

A WORD OF ADVICE.—Always look at those whom you are talking to, never at those whom you are talking of.

A QUEER AD.—A daily paper of the east contained the following ad:—"A piano for sale by a lady about to cross the channel, in an oak case with carved legs."

A CURIOUS LOAN.—"I say, Jack," shouted a Smithfield drover to his companion, "these sheep vont move a bit—lend us a bark of your dog, vill you?"

A POLITE SOLDIER.—An officer in battle happening to stoop his head, a cannon-ball passed completely over it, and took off the head of a soldier who stood behind him. "You see," said he, "that a man never loses by politeness."

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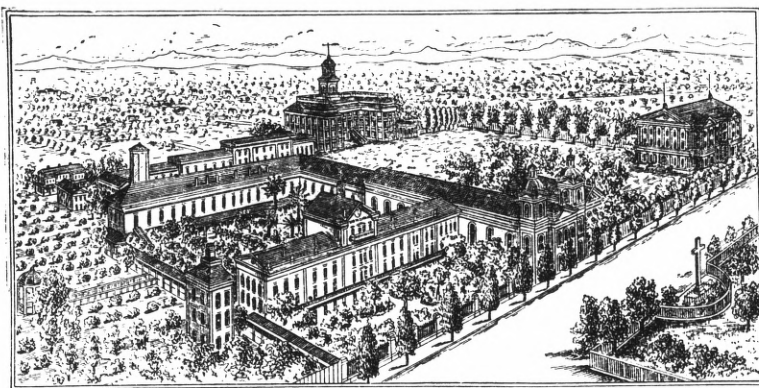
Father Damien's Successor Leaves Molokai for a Worse Field.

Advices to THE CATHOLIC STANDARD AND TIMES from Molokai, the leper settlement in the Hawaiian Islands, announce the departure from that place of Father L. L. Conrardy. Molokai figures in the public mind as the spot at which all the ills of humanity center, but Father Conrardy has been apprised of the existence of a more afflicted locality and thither has he gone. The noble priest's destination is Southern China, where he will encounter conditions more trying than those met by Father Damien when he began his martyrdom at Molokai.

The story of Father Damien's life and death at Molokai is one with which the public is familiar. Father Conrardy went to Molokai eight years ago at the earnest request of Father Damien, whose health was then seriously affected, which request was sustained by Bishop Hermann, the Vicar Apostolic of the Hawaiian Islands. Up to that time Father Damien's only assistance was Mr. Dutton, who is a luminous example of the self-sacrificing layman. Father Conrardy labored with Father Damien until the latter's death and succeeded him in the administration of the affairs of the Island.

The Molokai which Father Conrardy leaves is a kind of paradise compared with the Molokai upon which he and Father Damien gazed at the times of their respective landings. The value of the services rendered by these holy priests cannot be measured. Their inspiring example has attracted two priests, five Sisters, four Brothers and a layman, who, with Mr. Dutton, now look after the colony of unfortunates. The Hawaiian Government annually appropriates \$75,000 for the maintenance of the Island.

Under these satisfactory circumstances life at Molokai seems to have become too pleasant for Father Conrardy. In the district of Southern China for which he has started there are several leper asylums very badly



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REV. JOSEPH RIORDAN, S. J., President.

managed. A number of circumstances tend to make his opening labor more difficult than that of Father Damien at Molokai. When Father Damien entered upon his work he knew the country, the people and their language, and he was acclimated, having lived nine years in Hawaii. He had promises of assistance from outside. Father Conrardy has none of these advantages. The disease, however, will be nothing new to him, and his only fear is in regard to the excessive heat of summer in the province of Canton.

Leper asylums managed by priests have been started in Japan, Madagascar, Batavia, Colombia, in South America and other places, but there is no asylum in China with a resident priest.

On his way to Canton it was Father Conrardy's purpose to stop in Japan to visit the leper hospital at Gotomba, under the care of Father Vigroux. Father Conrardy's address for the present is Catholic Mission, Tokio (35 Tsukiji), Japan.

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HOW TO MAKE GOOD PASTRY.

Attention to the Little Details Is Essential to Successful Results.

In order to become an adept in the art of making pastry one must have considerable practice and experience and must be willing to exercise the greatest care. As attention to the small items of detail is essential, the following hints in the matter from *The Household* are here reproduced:

The flour that is used should be of the best quality and not in the least damp, or the pastry is liable to be heavy. If fresh butter is not used, all the salt should be washed from it, after which it should be well squeezed in a cloth, for if all the water and buttermilk are not entirely removed, the pastry is liable to be heavy. Lard, if used, should be perfectly sweet and free from odor. Clarified beef dripping could be employed advantageously in making pastry; it is used with butter.

The board and rolling pin, which should always be most scrupulously clean, should be kept exclusively for this purpose, and when not in use, be put away from the dust and dirt. All the other utensils should also receive care, such as the paste cutter, paste pincher and any other implements used for ornamenting the pastry. In warm weather pastry should be made in the coolest spot one can find, as a cool place and cool hands are very necessary for its success. It should be touched as lightly and as little as possible, a light, even pressure being best, and should be cooked very shortly after it is made, to prevent its becoming flat and heavy.

Great attention should be paid to the heat of the oven, puff paste requiring a brisk heat; otherwise it would not rise properly, but would become heavy and devoid of color. All pie dishes, tart tins, etc., should be thoroughly buttered be-

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fore used. A good proportion for puff paste is for every pound of flour to allow one pound of butter and half a pint of water. The water should be added to the flour very gradually, and they should be worked into a smooth paste with the aid of a knife blade. This should be rolled out until it has become of equal thickness—about one inch. The butter should be added in small quantities, about four ounces at a time, broken into small bits and placed upon the paste. After flour has been sifted over these bits of butter, the paste should be folded up and rolled out again, and the same process should be repeated four times. Flour should always be sprinkled freely upon the rolling pin to prevent its sticking.

How to Make Lobster Cutlets.

Open carefully one three pound boiled lobster. With a silver knife cut it into small pieces. Measure; you should have a pint. Put a half pint of milk over the fire. Rub together a tablespoonful of butter and 2 of flour; stir into the boiled milk; stir and cook until smooth. Take from the fire, add the yolks of two eggs, return and cook until smooth and thick—about a minute. Now again take from the fire, add the lobster, a teaspoonful of salt, a dash of red pepper, a grating of nutmeg, a teaspoonful of onion juice, a tablespoonful of parsley. Mix carefully; turn out to cool. When perfectly cold, form into cutlet shaped croquettes, dip in egg, then in bread crumbs and fry in smoking hot fat. Serve plain or with cream sauce.

How to Sugar Popcorn.

Pop the corn and take out all the hard, unpopped kernels. Put in a saucepan over the fire one pound of granulated sugar, with one-half cup of water, and stir until the sugar is dissolved. When the liquid begins to boil, add the popcorn gradually until all has been added that the liquid will cover. Then stir gently from the bottom until the sugar grains, forming on the corn, turn out and cool. Or, the popcorn can be put in a bowl, and as soon as the sugar begins to grain pour over and stir until the corn is covered.

How to Scallop Macaroni and Oysters.

Drain 25 oysters. Have ready cooked 4 ounces of macaroni. Simply break it into pieces; boil in a large kettle of rapidly boiling water for 20 minutes;

then drain. If you have time, it is better to throw this into cold water and allow it to blanch for 20 minutes. Put a layer of this in the bottom of a baking dish; then 5 or 6 oysters, sprinkled with salt and pepper; then another layer of macaroni, oysters, and so continue until all the materials are used, having the last layer macaroni. Put over the top about one tablespoonful of butter cut into bits. Boil the oyster liquor, skim it, and strain through a fine sieve. Pour it over the macaroni. Dust the top with stale bread crumbs and bake in a moderate oven about 30 minutes.

How to Tell the Key of a Piece of Music.

Here is a simple little guide or reminder which, if rehearsed a few times, will always make a quick response to the question of the key in which music is set:

In sharps just dot down this sentence, the capital letter beginning each word representing an additional sharp, from one to six, "God Deluged All Earth By Flood."

In flats the same rule obtains in connection with this line, "Fanny Baker Eats Apple Dumpling Greedily."

How to Make Nut Cake.

A cup of sugar, half a cupful of butter, half a cupful of milk, 2 cupfuls of pastry flour, 2 eggs, a coffee cupful of chopped raisins, 1 of chopped English walnuts, a teaspoonful cream of tartar, half teaspoonful of soda.

Beat the butter to a cream, add the sugar gradually and when light add the eggs well beaten, then the milk and flour, in which the soda and cream of tartar have been well mixed. Mix quickly and add the raisins and nuts. Bake in deep sheets in a moderate oven for 35 minutes. Frost if you wish. The quantities given are for one large or two small sheets. If baking powder is used instead of the cream of tartar and soda, take a teaspoonful and a half.

How to Make Glazing For Meat.

A tablespoonful of salt, one of sugar, sifted, a pint of water, a little spice, an ounce of gelatin. Put the sugar and salt into a saucepan and let it remain until quite brown; add the water and a little spice and boil for five minutes. When hot, pour it on to the gelatin, just moistened. It will keep a long time.

Distinguished Americans.

Rev. J. M. Taulbee, former State President of the Kentucky A.P.A., has been bounced from the "patriotic" order for conduct unbecoming a gentleman."

W. E. Price, editor of the A.P.A. magazine, was arrested recently in San Francisco for selling obscene literature.

W. J. H. Traynor, Supreme President of the A.P.A. in the United States, was at one time a low divesaloonkeeper in a disreputable part of Detroit, where he is known to this day as "Whisky Bill." He is a Canadian Orangeman.

Rev. M. Ross, principal San Francisco mouthpiece of the A.P.A. and another Canadian Orangeman, is not yet a citizen of this country.

The Chronicle, in an editorial, has the following to say about the editor of the A.P.A. Magazine in this city, who recently had so much to say against the priests and sisters:

"The sentence of Warren E. Price to eighteen months in State Prison and to pay a fine of \$500 was well deserved. This mandale in obscene books, and he was caught by a decoy letter which he assumed to be a genuine order for the foul literature that he sold at a big profit. No sympathy should be wasted on such a worthless scamp as Price, for he is a greater enemy of good morals than even the women who attempt to lead young girls into immoral ways. For one that they corrupt, a dealer in obscene books may corrupt a hundred. Some special punishment should be provided for the offense of which Price was convicted. Ten years in prison and a heavy fine would not be excessive for these makers of criminals and outcasts."

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Mr. Thomas McCurdy and Miss M. Ruddick are authorized to solicit subscriptions for this paper.

General Intention for May, 1896.

Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

PILGRIMAGES TO THE SHRINES OF OUR LADY.

We naturally expect the May Intention to bear in some way upon devotion to the Mother of God. The special phase selected by the Holy Father is that of the pilgrimage to Mary's shrines.

There is no need of dilating upon the love for the Blessed Virgin which should prompt us to prove it by some such exterior act. Every true Catholic heart instinctively loves her whom Jesus Christ loved so well, and would imitate Him in giving her the affection and honor due to her. She in her turn will not fail to love us, and prove her care over us, by the graces she will obtain for us.

Is it necessary, then, to go to any particular place to have our Lady bestow her favors on us? No; but the fact is that she grants special favors in special places. Why is it so? Perhaps because a journey to some hallowed spot involves a certain amount of self-denial. Moreover, it helps to keep before men's minds the great truth that they are all pilgrims on the way to the heavenly Jerusalem.

So our Lady seems to choose by preference out-of-the-way places for her sanctuaries. Thus would she impress upon her clients the necessity of mortification as a condition for receiving her favors. Auriesville, the Shrine of our Lady of Martyrs, is not an exception to the rule, as it is by no means easy of access. Thither will the thoughts of our readers naturally turn this year, especially as the 250th anniversary of the death of Father Isaac Jogues on the Shrine land will occur this summer. May we not look for many graces from our Lady and her faithful servant?

But let us bear in mind that the spirit of a pilgrimage is essentially religious. Pilgrims of old were thus actuated, and not content with foregoing the comforts of home and with accepting cheerfully the trials that

came incidentally, they would impose penances on themselves to be performed on the way or at the shrine. If more graces, then, are not obtained by our pilgrims is it not because of their lack of the penitential spirit?

A pilgrimage is a grand public profession of faith in the face of an unbelieving world. If then we cannot join one in body, we can at least do so in spirit and thus swell the number of the devout pilgrims to Mary's shrines.

— *Little Messenger of the Sacred Heart.*

Another Consideration.

Bishop Richter of Grand Rapids, having preached a sermon advising men not to marry women for beauty, but in choosing wives to take into consideration their kitchen accomplishments, ought to preach a second sermon now, advising women not to marry men because they are handsome, but in choosing husbands to take into consideration their ability to provide good things to cook.—*Boston Globe.*

A lecture will be given by Rev. Peter C. Yorke for the benefit of the relief fund of the Catholic Ladies' Aid Societies of this City at Metropolitan Hall Tuesday evening, May 5th.

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CALENDAR.

MAY, 1896.

(Almanac and Calendar of the Apostleship of Prayer.)

1. Friday.....FIRST FRIDAY. Saints Philip and James, Apostles. *Honor Mary*
2. Saturday....St. Athanasius, Bp. D. (Alexandria, 373). *All for Jesus*
3. Sunday....4th after Easter. Finding of the Holy Cross. St. Juvenal, Bishop (376) *Patience*
4. Monday....St. Monica, W. (387). Bl. de la Salle, F. (Christian Brothers. 1719). *Pray for wayward sons*
5. Tuesday....St. Pius, V., P. (O.P. 1572). *Daily rosary*
6. Wednesday..St. John before the Latin Gate (Rome, 95). *Suffer for God*
7. Thursday....St. Stanislas, Bp., M. (1079). *Zeal for the Eucharist*
8. Friday.....Apparition of St. Michael, Archangel. *Trust in angels*
9. Saturday....St. Gregory Nazianzen, Bp. D. (389). *Spirit of peace*
10. Sunday....5th after Easter. St. Antoninus, Bishop (1459) *Love for the poor*
11. Monday....Rogation Day. St. Francis di Geronimo (S. J., 1716) *Pray for Missions*
12. Tuesday....Rogation Day. SS. Nereus and Achilleus, MM. (98). *Constancy in trials*
13. Wednesday..Rogation Day. St. John the Silent, Bishop (538) *Spirit of silence*
14. Thursday....Ascension of our Lord. (Of precept) *Live for Heaven*
15. Friday.....Our Lady of Good Counsel (Apl. 26). St. Isidore (Ploughman, 1170). *Holy simplicity*
16. Saturday....St. Ubaldo, Bp. (1160). St. Simon Stock (O. C., 1265). *Devotion to scapular*
17. Sunday....Within Octave of Ascension. St. Paschal of Baylon (Minorite, 1592). *Honor the Eucharist*
18. Monday....St. Winand, M. (Boy, 254). *Pray for boys*
19. Tuesday....St. Peter Celestine, P. (1296). *Spirit of generosity*
20. Wednesday..St. Bernardine of Sienna (Minorite, 1444). St. Pudentiana, V. (II. Cent.) *Devotion to Holy Name*
21. Thursday....Octave of Ascension. St. Felix (Capuchin, 1587). *Help one another*
22. Friday.....St. John Nepomucen, M. (1383). St. Julia, V.M. (626). *Pray for girls*
23. Saturday....Vigil—Fast. Bl. Andrew Bobola, S. J., M. (1657). *Steadfastness*
24. Sunday....Whitsunday. Pentecost. *Ask Mary's help*
25. Monday....Whit-Monday. St. Gregory VII., P. (O. S.B., 1085). *Zeal for the Church*
26. Tuesday....Whit-Tuesday. St. Philip Neri, F. (Oratorians, 1595) *Cheerfulness*
27. Wednesday..EMBER DAY. St. Mary Magdalen de Pazzi, V. (1607). *Spirit of prayer*
28. Thursday....St. Augustine, Bp. (Apostle of England, 605). *Pray for heretics*
29. Friday.....EMBER DAY. St. Maximus, Bp. (349). St. Theodosia, M. (290). *Pray for infidels*
30. Saturday....EMBER DAY. St. Felix, I., P. M. (274). St. Ferdinand, K. (1252). *Pray for pagans*
31. Sunday....Trinity Sunday. St. Angela de Merici, V. F. (Ursulines, 1540). *Honor the Trinity*

EXPLANATION: The number after a Saint's name is for the year A. D. Bold-faced type denotes Holydays of Obligation.

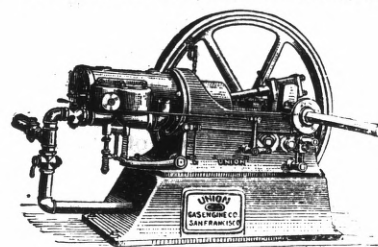
ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor. O. P.—Dominican; O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V.—Virgin; F.—Founder; O. S. D.—Dominican Nun; S. J.—Jesuit; C. P.—Passionist.

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St. Agnes' Church.

Location, Page St. and Masonic Ave.
Rev. Wm. Kirby, Rector. Residence 1224
Haight street.

Mass on week days at 7:30 a. m. Masses
on Sundays at 7:30 and 9:30 a. m. Sun-
day-school after 9:30 Mass. Rosary and
Benediction at 7:30 p. m.

St. Rose's Church.

Location, Brannan street near Fourth,
Rev. D. F. Nugent, Rector. Masses at 7, 8,
9 and 10:30 a. m. Vespers at 7:30 p. m.

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**St. Mary's Cathedral.**

Location, n. w. cor. Van Ness Ave and O'Farrell street. Most Rev. P. W. Riordan, Archbishop; Very Rev. J. J. Prendergast, Vicar General; Rev. P. C. Yorke, Chancellor.

Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 6:30 a. m., 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holy Days, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time.

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev John Cottle, Rector.

Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a. m. Vespers, 7:30 p. m., week day Masses, 6, 7 and 7:30 a. m.

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30 a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holydays for children.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30 and 10:30 a. m. Rosary at 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction at 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m.; Rosary and other Devotional Exercises at 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Father Pinasco, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality at 8:30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, Hayes St. entrance, for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays at 6, 7, 8, 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30, 7, 8, Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. and Solano, Potrero. Rev. P. O'Co Pastor. Masses on Sundays at 7 and 8 a. m. Vespers at 7:30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School at 9:30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandren, Pastor. Residence, 908 Broadway street. Masses on Sundays at 7, 9 and 10:30 a. m. Vespers, 7:30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church:

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7:30 p. m. Masses on week days at 6:30 and 7:30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

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St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6:30, 7 and 7:30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p. m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8:30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8:45, 9:30 and 11 a. m. (The mass at 9:30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7:30 p. m. Daily Mass—7:30 a. m.

St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Children's Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor. Masses on Sundays at 7, 9, 10:30 a. m.

All Hallows' Church.

Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor.

Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers at 7:30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers at 7:30 p. m.

Notre Dame des Victoires (French).

Location, Bush street near Stockton. In charge of the Marist Fathers.

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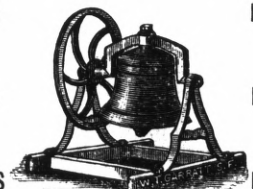
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